

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 1.

NEW-HAVEN, JUNE 5, 1819.

Vol. IV.

MISSIONARY STATIONS.

It was our intention to commence the present volume with a General Survey of the Protestant Missionary Stations throughout the world. We have before us such a Survey, compiled with much labour and ability, by the Editors of the *Missionary Register*, and brought down to the commencement of the present year. It presents a compendious view of the vast Missionary field in which Christians are engaged as co-workers with God. The prospect is truly animating, especially when we can see how fast the borders are extending and how fast the harvest is ripening.

We have already given, in our preceding volumes, detailed accounts from many of the Stations mentioned in the survey: and as the whole would occupy more than fifty pages of our Paper, we shall confine ourselves to some general observations on each Grand Division as they occur in Geographical order, and give only a list of the Missionary Stations, describing their local situation and the number of Missionaries.

INTRODUCTORY REMARKS.

In this Survey, it has been found expedient not to follow the usual division of the Four Quarters of the World; but to adopt that Order of the Stations which any one, desiring to visit them in succession, might be supposed to follow with the greatest convenience. In the circumnavigation of the Globe, here sketched out for him, he would visit, by sea or by land, all the principal Ancient Christian Churches, as well as the Mahomedan and Pagan Nations.

His course might first be directed to *Western Africa*, comprehending that portion of the Continent which lies between Morocco and the Line.—Crossing the Line, he would enter on that part of Africa which, lying south of the Line, may be classed in Missionary Records, as *South Africa*; and which should be considered as including the Islands that lie off its south-eastern coast. Passing up the coast of *Eastern Africa*, the Christian beholds, with hope of better days, as he works his way up the Red Sea, on

the one hand Abyssinia and Nubia and Upper Egypt, and *Arabia* on the other. On entering the *Mediterranean*, after surveying Syria and the Holy Land, he passes, by Lower Egypt, throughout the Barbary States; and then taking his station, for a time, in Malta, as the centre of this great scene of holy labour, he visits, in succession, the Ionian Islands, Greece, the Archipelago, and the Lesser Asia. Passing into the *Black Sea*, and contemplating, as promising spheres of Christian Extension, its Turkish and Russian Shores, he may make his way, by the Russian Provinces lying between the Black and the Caspian Seas—while he anticipates the final happiness of *Persia*, partly through these Provinces and partly by means of the maritime and continental access to that kingdom from Western India—into the almost boundless plains of *Northern Asia*, comprehending the Provinces of that quarter belonging to Russia, with the widely extended regions inhabited by Tartar and other Tribes, whether independent or connected with any of the neighbouring Powers. By the great country of *Thibet*, he may proceed to *China*; connected with which vast sphere of labour is *India beyond the Ganges*; whence, returning to the great scene of British Influence and Power, *India within the Ganges*, he may afterward traverse the whole series of *Asiatic Islands*, from the Laccadive and Maldiva to Japan. From these, his course would lie through the Insular Continents, as they may be denominated, of *Australasia*, and the numerous groupes of *Polynesia*. Passing on, and contemplating the great Continent of *South America*, with earnest prayers for the rising of the Son of Righteousness on that dreary region, he may reach Guiana, the solitary portion of that Quarter of the World

where Protestant Christians are labouring for the good of the Heathen; and then, winding his course among the Islands and Shores of the *West Indies*, and passing through the Tribes of the *North-American Indians*, he may finish his vast survey, by contemplating, with admiration, the Triumphs of the Cross on the inhospitable shores of *Labrador* and of *Greenland*.

In this circumnavigation of the Globe, we have marked those Divisions, under which all the present and future exertions for the Conversion of the World, may probably be arranged with advantage.

WESTERN AFRICA.

The principal sphere of missionary labour within this Division is

SIERRA LEONE.

A Colony belonging to Great Britain.

Eight parishes have been formed; with various Negro Towns, in which many thousand Negroes, liberated from slave ships, are placed under proper superintendence and Christian instruction.

The Grand Total, at the beginning of March, of Adults and Children attending Schools, throughout the Colony, was not short of 2000. Since the death of Rev. Wm Garnon, and the Missionary Wenzel, this Station has only Messrs. Baker and Gilleson, of the Wesleyan Society, together with several School-masters and Mistresses.

LEICESTER MOUNTAIN.

In the Colony of Sierra Leone—about three miles from Free Town.

John Godfrey Wilhelm, *Minister*.
John Brereton Cates, *Schoolmaster*.
John Maxwell, *Native Usher*.

KISSEY TOWN.

A Town of liberated Negroes, in the Parish of St. Patrick, Sierra Leone.—1816.

Gustavus Reinhold Nylander, *Minister*.
Stephen Caulker, *Native Usher*.

REGENT'S TOWN.

A Town of liberated Negroes, in the Parish of St. Charles, Sierra Leone.—1816.

W. A. B. Johnson, *Minister*.

GLOUCESTER TOWN.

A Town of liberated Negroes, in the Parish of St. Andrew, Sierra Leone.—1816.

Henry During, *Superintendent*.
Mrs. During, *Schoolmistress*.

LEOPOLD TOWN.

A Town of liberated Negroes, in the Parish of St. Peter, Sierra Leone.—1818.
Melchior Renner, *Minister*.

WILBERFORCE TOWN.

A Town of liberated Negroes, in the Parish of St. Paul, Sierra Leone.—1817.
Henry Charles Decker, *Minister*.

GAMBIER.

Among the Bagoes, 70 miles N. W. of Sierra Leone.

Jonathan Solomon Klein, *Missionary*.
James Brunton, *Native Schoolmaster*.
Emanuel Anthony, *Native Usher*.

SOUTH AFRICA.

The Societies engaged in Missionary Exertions in this quarter, are, the United Brethren, the London Missionary Society, and the Wesleyan Methodists. The United Brethren had shewn what might be effected, by the Divine blessing on patient endeavours, even among despised Hottentots; the London Missionary Society, without any great expectations at first from this quarter, has multiplied its stations, and laboured with success even among the wildest inhabitants of the Interior. and the Wesleyan Methodists are following in the same vigorous career.

Ten or twelve thousand slaves in Cape Town, at present a prey to Mahomedan Priests from the Interior, calls loudly for Christian compassion.

The frequent intercourse with this country, the protection of the Local Government, and the comparative salubrity of the climate and cheapness of living, are circumstances favourable to Missionary undertakings in this quarter.

CAPE TOWN.

The Capital of the Colony.
George Thom.

STELLENBOSCH.

Twenty-six miles from Cape Town.—1802.
J. Bakker.

CALEDON.

About 150 miles E. from Cape Town—formerly called Zurebrach, from the valley in which it is situated.—1811.

John Seidenfaden.

HOOGE KRAAL.

About 300 miles from Cape Town.—1813.
Charles Pacalt.

BETHELSDORP.

About 500 miles E. from Cape Town.—1802.
J. G. Messer, Evan Evans, F. G. Hooper.

THEOPOLIS.

About 600 miles E. from Cape Town.—1814.
J. G. Ullbright, G. Barker.

KAT REVIER.

In Caffraria, a country to the Eastward of the Colony, beyond the Great Fish River, 700 miles from Cape Town. Kat Revier is 200 miles N. E. of Bethelsdorp.—1816.

Joseph Williams, *Missionary*, and Jan Tzatzoo, a *Native*, son of a Caffre Chief.

HEPHZIEAH.

In the Bushman's Country, N. of the Colony—formerly called Rhinoster Fountain.—1816.

W. F. Corner, *Missionary*, and J. Goeyman, *Native*, were ordered to leave this Station; but the Governor permitted Mr. Moffat and Mr. Kitchingman to proceed thither.

GRIQUA TOWN.

North of the Colony, about 700 miles N. E. of Cape Town, near the Great Orange River.—1802.

William Anderson, Henry Helm.
P. Berend, J. Hendrick, { *Natives*.
P. David Piet Sabba, }

NEW LATTAKOO.

North of the Colony, on the Kroomans' River, a little South of Lattakoo, which is between 7 and 8 degrees North of the latitude of the Cape.—1817.

Robert Hamilton.

BETHESDA.

North of the Colony, about 700 miles from Cape Town, on the North side of the Great River.—1808.

Christopher Saas.

JERUSALEM.

Formerly called Africaner's Kraal; and, afterward, Peace Mountain, beyond the Colony, about 550 miles North of Cape Town.—1815.

E. Ebner, Robert Moffat.

BETHANY.

Formerly called Klip Fountain, North of the Colony, 55 miles North of the Great River.

H. Schmelen, J. Kitchingman, J. Marquard.

TULBAGH DROSDY.

About 40 miles North of Cape Town.

Anel Vos, Cornelius Kramer, John Taylor.

MAURITIUS.

Or, Isle of France, an island east of Madagascar, inhabited by French Colonists, but belonging to Great Britain.—1814.

John Le Brun.

MADAGASCAR.

An immense island, lying off the Eastern Coast of Africa, in the Indian Ocean, in a partial state of civilization, and said to contain 4,000,000 inhabitants.

Thomas Bevan, David Jones,

GNADENTHAL.

The principal Settlement of the Brethren, 130 miles East of Cape Town.—1736, renewed 1792.

Missionaries:

Clemens Hallbeck, Leitner, Lemmertz, Marsveld, and Thomsen

GROENEKLOOF.

Between 30 and 40 miles North from Table Bay.—1808.

Missionaries:

Bonatz, Fritsh, and Stein.

WITTE RIVIER.

In the district of Uitenhagen, in the Eastern part of the Colony, upwards of 500 miles from Cape Town.—1818.

Missionaries:

Hoffman, Hornig, Schmitt, and Shultz.

KHAMIES.

Among the Little Namaquas, between the Northwest part of the Colony and the Orange River.—1817.

Missionaries:

Barnabas Shaw, Edward Edwards.

James Archbell.

Jacob Links, *Native*.

(*To be continued.*)

From the Christian Watchman.

BAPTIST BURMAN MISSION.

Extract of a letter from the Rev. George H. Hough, to the Rev. Mr. Winchell, of Boston, dated RANGOON, Oct. 7, 1818.

The Missionaries, with their wives, arrived here the 19th ult. and, among many other letters brought me, yours of Nov. 10, last year.

Although I often, and probably too often, mention the privileges of which I am deprived, I beg you not to think that God deprives me of every blessing and consolation. It is our privilege to know that our God can be worshipped, and prayer made acceptably, without going to an image, an altar, a temple, or on a pilgrimage—that the God in whom we trust is always present; and I think it is a great privilege to be excluded from the common means of religious improvement, that so we may be induced to look more directly to the great Author of perfection. As to temporalities, I assure you I have never experienced a want since I have been in Rangoon. We have for some time past been destitute of the article of bread, which is a trifling privation, when we can be supplied with many other things, which minister to health and comfort. I do not know that there is any person, who would submit, with so much reluctance as I, to temporal privations; and I do not realize that I have a wish to have the sources of aliment more

abundant, except for this one reason, that it might reduce the price of subsistence.— But you want to hear something of the mission.

Since I last wrote to you, some things of importance have occurred. You have heard that Mr. Judson, the last of December, 1817, sailed for Chittagong, with a view to ascertain the state of the baptized Mugs, and to obtain one to come round with him to Rangoon, on his return. The voyage to that place failed, and after much suffering and fatigue, both by sea and land, he arrived at Madrass; from whence, in another vessel, he returned home the 6th of August, having been absent more than 7 months. About the 1st of April, I was called to experience a trial, the origin of which is traced to a royal edict, requiring the expulsion of all the Portuguese priests from the country. Some person at Ava informed the king that they were *spies* for the English, and this was the ground of their banishment. When the edict was published in Rangoon, I was summoned to the public tribunal, to undergo an examination, the material part of which I some time ago sent to the Board. I need not, therefore, repeat it to you. The priests have not yet left the country; but are waiting in Rangoon, under the favour of the Vice-Roy, with hopes that by some means they may obtain a recal. My examination was broken off in a very abrupt manner, by order of the Vice-Roy, (and I trust I may say providentially) at a critical juncture of it, when I was about to be examined into every minutia of household possessions, even to the number of articles which composed my wardrobe. If the matter had have been protracted a day longer, every thing must have been exposed relative to the mission, and there is no calculating what would have been the result. I do not know as you readily perceive their policy in requiring the number of every kind of articles I possess. Should they have *concluded* (I cannot use a more appropriate term) that I was a *spy*, all my property, and that of the mission, would have been confiscated; and they were taking this precaution to ascertain what I had, that there might be no fraud. Should the king persevere in his order, and eventually require the priests to be gone, I am not without very serious apprehensions that the mission may be brought into trouble. May the Lord have mercy on us.

Since the event mentioned above, my mind has undergone a great change as to the propriety of undertaking printing to any considerable extent in Rangoon. I before thought it might be done, but I now think it inadvisable. It is exceedingly painful to my feelings to be obliged to judge thus, because the whole responsibility of the con-

sequence falls on me, the most unqualified of any to sustain it. It is under such a conviction, however, that I am about preparing to go to Serampore, in which measure my brethren also concur, for the purpose of obtaining a new fount of types, and effecting such printing there, as may best subserve the purposes of the mission. Were we to consider this movement, independent of reasons assigned above, I cannot think it would be deemed inadvisable, when it is considered that the types which we have heretofore used, have become so worn out as to render it necessary to have new ones, whether printing be prosecuted here or in Serampore; and also, that it can be done there at much less expense, at present, than here.

As to the good effects produced by the mission, there are none more visible now, than when I last wrote. The book of Matthew is the only part of the Scriptures translated. You know 500 copies of that translation were printed 15 months ago. A few of them have been sent to Chittagong, and a few have been distributed here. The first edition of the tract are not yet all gone. What these are to produce on the minds of those into whose hands they have fallen, time will disclose. As all are in the hands of Him who "doth all things well," we are authorized to hope for the best.

My mind is still upon the language, and I think in a year from this time, should I not meet with any interruptions, I shall be able to talk to the Burmans something about Christ. For my own improvement, I have begun in short essays of translation.

I cannot but wish you, and all your associates in "good works," the utmost success. God will, I trust, add his blessing to all your efforts of a missionary nature, and give all your societies, having the public good as an object, occasion to bless His holy name. I hope the Education Society will find many young men on whom to bestow their patronage, and who will be eminently successful in the ministry of the word.

From the Panoplist.

MISSION IN CEYLON.

Journal of the Rev. Benjamin C. Meigs at Batticotta.

Feb. 26, 1818. I went to Tillipally to-day on business, and before I returned visited the two parishes of Oodooville and Manepy, the former of which I have not before seen. It is a good parish, and the church buildings are in a better state of preservation than many of the others. Although we want to see a missionary establish-

ed in each of the eight parishes of which we have partial possession, yet it becomes a question of considerable importance which we shall repair first, in case we have more brethren come to our assistance.

March 16. Brother Richards arrived here from Columbo. I am much rejoiced to see him; especially to see him in so much better health than I expected. His voyage from Columbo to Jaffna has been long, but very beneficial to his health. Before he left Columbo he had a fever for several hours every day, and a troublesome cough; but these both left him almost as soon as he set sail. He is now therefore in much better health than when he left Columbo. In coming to Jaffna, he sailed through what is called "the outer passage," near the continent, and also near the celebrated temple of Ramisseram. There he saw many of our Batticotta neighbors, who had gone on a pilgrimage to that place, at the annual celebration of the festival at that temple.

May 9. Sister Richards arrived from Columbo on Thursday evening, and came to Batticotta this morning.

About a week since, I sent a schoolmaster to the neighboring village of Changane, to open a school in the room which I have prepared in the Church buildings. He has made the attempt to collect schools, but finds that parents are unwilling that their children should attend school in that place, as the ground around the church is used as a burying ground by the natives. This causes another unexpected delay in opening the school in that place. I shall now be obliged to erect a suitable building in some other place, which will take at least one month, and probably two. The new school in another part of Batticotta is increasing fast, and the boys are making good progress in their studies.— We meet with much difficulty in getting the boys to come steadily to our schools. The parents are much disposed to keep them at home to work, part of the time.

June 7. The number of our boys is

fast increasing on the Sabbath. To-day 106 were present, besides 35 other persons.

15. Received a large packet of letters to-day from America, by the way of Bombay.

22. Last evening went about three fourths of a mile to witness some of the ceremonies at the anniversary solemnities of a heathen temple. It is the same as that mentioned in a former journal, as having been burned, and ordered by the goddess Patricaller to be rebuilt of stones and bricks instead of wood, and to be covered with tiles instead of ollas. It is not yet completed.

There was a large collection of people who covered the rice fields around to a considerable extent. Soon after I arrived they began to light their fires in all directions. They bring their wood with them for the purpose of boiling their rice, which is one of their ceremonies on this occasion.— After it is boiled, some of the servants of the bramhun go round, and dip out a certain quantity from the vessel of each one, which is for himself and those who serve at the temple. The temple is well lighted and adorned with various paintings in the native style, to attract the attention of the spectators. I did not attempt to enter it, as that would probably have given offence; but as it was open in front, I had a full view of all that was to be seen. The head-man of the temple came out, and conversed with me a few minutes very politely, and then returned to his work. The idol is concealed in the inner part of the temple, and not exposed to the view of the people. The women appeared to be much more devout worshippers than the men. They would enter the temple and prostrate themselves several times towards the place where the idol was concealed, making several motions with their hands, and muttering a few sentences; not, however, so as to be heard distinctly.— The bramhun then presented them with a little scented water, which they carefully put on their bodies. I did

not see any of the men prostrate themselves in their worship. At this festival the people offer kids and lambs and fowls for sacrifices, usually to fulfil some vow, which they have made in sickness. The practice of making vows to some idol in their sickness, is very common; and in case they recover, they are usually very strict in performing them. About a hundred of the above mentioned animals were brought in the evening, and kept shut up in a fold until morning, when their throats were cut, and their blood shed as an offering to the goddess. Their bodies are then sold for a small price to the people of low cast, who will eat them.

July 15. Have lately made attempts to take three boys into our family to be supported at the expense of the mission. The boys are among the best in the school, but their misfortune is that their parents are not very poor. If they were, they would probably be disposed to accept of our charity. On account of their pride, they are unwilling to have them eat here and stay during the night. One man said, partly by way of excuse, and partly from affection no doubt, "this is my only son, and if he sleeps here how can I sleep at home?" Another man said, "I am anxious to have my son come and live with you, but my wife is unwilling. My neighbors also are opposed to it, and I am afraid of my neighbors." This is undoubtedly the principal reason of his unwillingness, and indeed of all three. For he immediately added, "If you will persuade four of my neighbours to sign an agreement to give up their sons, I also will do the same." I held a long and free conversation with this man, and endeavored to ascertain the real objections of the people against letting me have their sons to be educated in my family. He frankly said, "the people greatly fear, that if their children live in your family, they will become Christians, and then they will despise our gods, and feel themselves wiser than their parents." This fear seems to be the foundation of all their difficulties. The man further said,

"It is a new thing with us, and we have no such custom." Another presence which he offered was this, "If our children live here, they will sometimes be sick; then you will give them your medicine, and that will kill them." These people appear to value learning very little, further than it may enable them to acquire property, and to overreach their neighbors. If any let me have their children, it will principally be because I will give them good food and clothing, and not from any strong desire that the children should obtain an education, for they have little idea of its value. In the course of conversation with the man above-mentioned, he informed me, that in the time of the Dutch his grandfather was a Christian preacher. I asked him why he had forsaken the religion of his grandfather and gone into heathenism. He replied, because I was not educated a Christian. If I had been thus taught while a child, I should now have been a Christian instead of a heathen."

A very pretty boy, who has no father, came to attend school and be supported. Until the cook-house is finished, which will be in a few days the boys whom I support will eat at the house of the *mudiliar*, who lives near me, and is very friendly to our designs. Indeed he renders me much assistance in procuring boys.

August 8. Took another boy to support upon probation.

11. Began to pray in Tamul.

26. After much delay and many difficulties, have this day commenced boarding heathen boys in the cook-house, which I have erected for them. I commenced with five boys. This is an important day in the history of this mission—the commencement I hope of much good to these poor heathen boys. It will, however, greatly increase our cares. We expect to meet many trials in pursuing this object.

One boy, for whom I had made an agreement with his father, refused to eat with the rest. On inquiring the reason, I learned that his relations, some of whom are of a high cast, and rich, threatened to beat him, in case

he came to live with me. His father is a poor man, and advanced in years, and is very desirous that his son should live with me. But his relations are violently opposed to it. This is one among many other facts, which prove how strongly the bramhuns and other heathens are opposed to this measure. Before the cook-house was erected on heathen ground, very many of them said that their only objection was that they were unwilling their children should eat on the church premises. I now have an opportunity of proving the insincerity of their professions. It does, however, remove one principal objection in the minds of many.

One of my neighbors who is a strong heathen, whose boy attends the day school, says frequently in a triumphant tone, "When you can persuade four boys of good cast from Batticotta, to come and live with you, I will then give you my boy," meaning to assert strongly, the great improbability, if not impossibility, of my getting them. I have two, however, from Batticotta already, besides the one abovementioned, whose relatives by threats prevented him from coming. The triumph of this man, I trust, will be short.

Sept. 5. The Rev. Messrs. Squance and Clough paid us a visit at Batticotta. Mr. Clough is returning to Columbo from Madras, where he has been for some time for his health. He is still feeble. Mr. Clough related to us the very unpleasant circumstances which have befallen Mr. Judson, in being cast away in a country vessel, and at last, after suffering the severest hardships for many days at sea, reaching Madras in great distress. Mr. C. frequently saw him while in Madras.—His health was very feeble. His family were ignorant of his situation, knowing nothing of the circumstances, and must have supposed that he was dead. He was unable to send any letters to Rangoon at that season, on account of the monsoon. His case excited much interest at Madras, and a benevolent Captain of a vessel was

induced to fit out for Rangoon, principally on Mr. Judson's account, that he might return to his distressed family. Mr. C. understood that he (Mr. J.) was going at the time of his disaster, to visit some place not far distant, and that the vessel was driven out to sea in a storm so far, that it was impossible for her to return to Rangoon. Mr. J. left Madras for Rangoon before Mr. Clough came away, so that we may hope he has by this time arrived home, and relieved the painful solicitude of his family.

Oct. 12. Yesterday attended the communion at Tilipally, preached in Tamul to 300 people, and baptised the infant son of brother Poor. It was a very interesting day.

I saw an article in a late Madras Gazette, copied from the Prince of Wales Island Gazette, respecting the Birman mission, which gave me much pain; particularly on account of our American Baptist mission in that country.

I copy the article.

"According to accounts from Rangoon, a new governor had reached that place from Ava, having arrived on the 29th of March; and soon after an order had been received, commanding that all Portuguese *padres*, (priests,) Armenians, and Baptist missionaries, should quit the Birman territory without delay. This decree, it would appear was likely to bear hard upon the first-mentioned denomination, the Portuguese Bishop having resided in Ava, for nearly 40 years, and having conciliated general favor." I sincerely hope this order has not been put in execution. If it be executed, how distressing to our Baptist brethren, and particularly to Mr. Judson and family. After being absent from his family so many months while they were supposing him dead, then to return, and learn that during his absence they had been driven out of the country, would be a more afflicting dispensation of God's providence than his children are often subjected to.

25. It is pleasant to witness the change which is gradually effected, in

some instances, in the minds of the natives. Their prejudices, we may expect, will by degrees wear away. The man mentioned above, who boasted that we should never be able to get four boys of good cast from Batticotta to eat with us, is an instance to illustrate this remark. Though a very strong heathen, and violently opposed to the truth, yet he spends the greatest part of his time at our house. His son is a lovely boy, and the father is often in the school, and very diligent in teaching him. He is almost always present at our morning worship in Tamul, and has not been absent from meeting on the Sabbath for a long time, and always gives good attention. Yet when conversed with on the subject of religion, he shows a very strong attachment to his own superstitions; though he will admit that much which we tell him of the Christian religion is good, and true. For some days past he has permitted his son to stay here through the night, and sleep with my boys. The lad usually goes also to the cook-house with the others, when they take their meals; though he does not eat with them. To-day the man told Mrs. Meigs, that we had succeeded in getting more than four boys, and asked her if she did not want his son? She told him no; for she expected we should be able shortly to take as many poor boys, as we had money to support. He then told her, that she might have his son, if she wanted him,—that he might stay here and sleep with the other boys, and learn such things as we wished him to learn; only, as he lived so near us, it was better for the boy to take his meals at home. I should not be surprised, if in a few days he should propose to have his son eat with the other boys.

To day a man called on us, who has three boys supported here. I proposed to make an agreement with him, for them to live permanently with me. He replied, "Not on this day, for it is my birth day, and therefore a very unlucky day for me."—Well, you will call to morrow then, "No, that is also a bad day. What I do on these days

will not prosper. The day before my birth day, on that day, and the day after, I must not do any business, if I wish to be prospered hereafter in life. They are all bad days."—Well, when will you come? "Why, yesterday was a bad day, to day, (Monday) is a bad day, and to-morrow will be a bad day, and the day after will be new moon, which is also a very bad day. I cannot come this week; next week will be lucky days. I will come on Monday." I tried to make the man offer me a reason for his lucky and unlucky days, and satisfied myself that he had none to give. He could only say, "It is so in our religion. Our astrologers tell me so."

26. We are concerned, in some degree, that we have yet received no news from our brethren, who sailed for the cape six months ago. We have only heard of the arrival of the vessel at that place, but nothing of their health. English ships are shortly expected at Columbo. We may therefore expect either that they will come themselves or send letters.

BRITISH AND FOREIGN BIBLE SOCIETY.

EXTRACTS OF CORRESPONDENCE.

The following extracts from the Report of Lieut. Cox must animate Christians in the good work of furnishing Seamen with the *Book and Chart* of the voyage for Time and Eternity, by which they may learn to shun the *Rocks* and *Shoals* that lay before them.

The seamen on board the Spanish ship No. 528, hardly knew how to be thankful enough for the two Testaments I left for their use; thanking me a thousand times, in Spanish and broken English, not only while I was on board with them, but when I was at some distance in the boat.

I found No. 623, a Dutch vessel, carrying 12 men, strictly a religious ship. Here are reading, singing, and prayers, daily; a blessing is solicited before meals: indeed, from the account I had of this vessel, I considered her an example to all others—English and Foreign. Not a single man or boy on board without a Bible.

A very poor, but clean, and appa

rently thoughtful boy, came to my office in the evening, said he belonged to a fishing smack, which was, at that time, at sea; that he was about to take his passage by No. 602, a vessel in the same employ, to join the Victory; and that, before he left the shore, he hoped I would let him have a Testament upon the terms at which they are supplied to seamen, and that he would be for ever obliged to me. Of course I found great pleasure in complying with his request.

The captain of No. 624 told me, that in his last long voyage he found the benefit of giving suitable instruction to those under his orders. Every Sabbath morning, it was his practice to assemble his people together to prayers, and to hear the Scriptures read; and, in the after part of the day, he observed, it was pleasant to behold the seamen scattered about the ship, under the boats, and in other shady places, reading their Bibles. "Great things, Sir," said he, "can be done, if owners and commanders are pleased to put their hands to the good work; which I hope they will do when they see it to be their interest, as well as their duty, to attend to the morals of their people."

No. 635 was in high order. Prayer and reading the Scriptures are the constant practice on all proper occasions. The captain seems to regard his people as his own children.

One poor fellow, in 738, having no money, offered to barter a good pair of trowsers for a Bible. He was told, when he was disposed to read the Scriptures, and the ship's duty admitted, to go aft to the captain, and ask him for a Bible or Testament, and he would get one. On being told this, he was in a great measure satisfied.

One of the men belonging to 879, listening to what I had to say, exclaimed, "This is grand! this is grand! Come, let me see whether I can muster coppers enough to purchase a Bible." Away he ran to his chest, and returned with just enough to buy a Bible, and one penny to spare.

A cooper by profession, (a kind of

auxiliary ship's husband) on board of No. 888, felt so much delighted with the idea of a Society being formed for the express purpose of furnishing Merchant seamen with the Scriptures, that he presented me a pound note towards defraying the expences incurred. Another captain, a part owner, followed his example, and gave me a one pound note also: both wishing all possible success to so good a cause. The next day, the captain arrived from London, and forwarded to me, by the slop-man, a pound, with his hearty thanks for the books.

No. 920 was just getting her anchor up, when I went on board. Finding the captain too busy to listen to me, I promised to look out for his ship, on some future occasion; and was about to shove off, when one of the men at work at the windlass, (who knew my errand) cried out, "Oh, Sir, do leave us a Bible;" "Ah, Sir," said another, "Do give us a Bible." Seeing how desirous the people were to possess the Scriptures, the captain came aft, unseasonable as it was, and received a supply for the vessel, for which they all thanked me.

All, fore and aft, in 1037, (of Waterford) were Catholics; notwithstanding which the Scriptures were gratefully received. I liked the appearance of the crew very much: they appeared clean, sober, and orderly.

"How much better is it," said the captain of No. 1141, "to teach seamen their duty from the Bible, than by any other means whatever! It is a good, Sir, and deserves support. My crew are all fresh hands; but I believe they are all steady lads." "This is a famous good thing, said the mate, turning over the leaves of the Testament; "it must do good. Not a Bible or Testament on board!"

The captain of No. 1150 is a very pleasant man. He highly approved of the Society and their proceedings; and said, "No owner or captain ought to receive the Scriptures without contributing to the funds. I entreat you, Sir, to accept of a pound note, towards defraying the expense attending the

circulation of Bibles and Testaments among our Seamen. I wish I could do more."

I was pleased with the candid confession of one of the crew of No. 1153, who carried with him an honest countenance:—he said aloud, "We sailors have been swearers quite long enough; it is now high time that we begin to pray. Let me have a Bible."

No. 1590. I supplied this ship on the 12th, as appears by my report; but, when passing under the stern, on my way to 1593, I was hailed to go along side. On going on board, I found the seamen were receiving their pay; four of whom wished to have a Bible each, that they could call their own. The captain, who bears an excellent character, was quite delighted on seeing his people so desirous of purchasing the Scriptures. "Come, come, this looks well," said the captain. "It is rather an uncommon sight, but a very comely one," observed one of the passengers.

CHEROKEE MISSION.

From the Religious Remembrancer.

A Letter written by Mrs. Hoyt's eldest daughter, who has the care of the girls in the School at Brainerd, addressed to the Secretary of the Brainerd Society in Philadelphia, dated March 21, 1819.

....., "Without ceremony, I eagerly grasp this opportunity of addressing a very dear, though unseen friend.

"How sweetly, my dear Miss —, at this glorious period in which we live, do the hearts of Christians in every region flow together, and in one channel, seem sweeping every obstacle which would obstruct the course of that glorious stream of salvation which is spreading through every kingdom, and must soon pervade the whole earth. The intelligence of your Brainerd Society, with its auspicious commencement and prospects, is indeed truly animating and encouraging to the hearts of all engaged here.

"Dear Sisters, co-workers with us

in this great, this important and extensive field for exertion; if in the bonds and in the spirit of the Gospel you have commenced your benevolent undertaking, think! ah think! with unspeakable delight, of the great good which will result therefrom.— While with prayer and tears presenting the offering of your hands, the God of Heaven being one with you, sends forth with these his Spirit. Poor, benighted, wandering souls, are raised from a level with the brute creation, provided with temporal comforts, prepared for usefulness and happiness in this life, and for eternal felicity beyond the grave. While in return, the richest of Heaven's blessings are poured into your own souls, (for those who water others shall themselves be watered and rewarded in this life) and when you appear before your Father's throne above, may many souls be given as your eternal crown of rejoicing.

"Have we not, my dear Sisters, every thing to encourage us to persevering diligence and activity in our Master's service? Wherever we are, whatever we do, with a single eye to his glory and the good of souls, he will condescend to bless and accept as done for him, and for the advancement of his cause.

"In reply to your request, to be informed what materials of clothing would be most useful here, we think plain durable cloth would be best; and that it is well to send a part unmade, as you could not well suit all the various sizes of our children. They are, however, both in size and figure, quite similar to our northern children. The girls, I think, more generally strait and slim. Some of them, whose parents are rich, and have associated with the whites, have rich and fashionable clothing, except that they have a peculiar taste for ornaments. They are, however, generally quite willing to adhere to us in the propriety of their dress, as well as in other respects. We wish the more wealthy to dress plain, not only because we think it more becoming, but that there may

be something of an equality among them. We would thank our Sisters for their opinion with respect to introducing needle-work among our girls; some of them have acquired a tolerable good knowledge of plain sewing, and make good proficiency in whatever employment we give them. If convenient, I would thank you to send some canvass and thread for making samples; some different kinds of sewing thread would be very acceptable. We have now about twenty girls belonging to the school. Perhaps it would be well to send a variety of thimbles and needles; we can get them here, but at a very high price: the cheapest kind of thimbles come at 12 1-2 cents a piece.

"All the Mission family join with me in love to you, and all the members of your worthy Society.

"Yours in the best of bonds,

"SARAH HOYT."

SOCIETY FOR PROMOTING THE GOSPEL
AMONG SEAMEN.

Extracts from the Report of the Directors of the New-York Society for promoting the Gospel among Seamen.

In December last, a temporary place of worship was opened in Cherry-street, sufficiently large to accommodate several hundred Seamen. Since that time, the Rev. Ward Stafford has been employed in preaching to them regularly on the Sabbath, and at other times. Though some regarded the plan when first proposed, as altogether visionary, and others entertained serious doubts whether seamen would assemble for public worship, provided they had the opportunity, the success has surpassed the most sanguine hopes of the friends of the institution. While at other times the number of attendants has been respectable, on Sabbath evening the house has generally been overflowing—many have been obliged to retire for want of accommodation. That this has not been the effect of mere novelty, is evident from the fact that the number of regular worshippers

has been increasing, and that those who attend once return, after traversing the ocean to this sacred spot to render thanks to Him who commands the winds and the sea. During Divine service the assemblies, composed in part, at least, of strangers, have been silent, and often peculiarly solemn. Ministers of different denominations, who have been so kind as occasionally to officiate, have remarked that they never preached to more attentive congregations.

It is an encouraging circumstance, that these efforts meet with the warmest approbation of ship masters and seamen generally. Hundreds have spoken of it in terms of ardent affection, of the highest commendation—have represented it as a great and most glorious institution. As the families of seamen are invited to attend, more than one hundred which, on account of being strangers in the city, of the difficulty of obtaining seats, or for some other reason belonged to no other congregation, have signified their wish to become members of this. The children, between one and two hundred in number, have been assembled regularly on the Sabbath, for the purpose of receiving religious instruction.

Since this place of worship has been opened, not less than eight hundred different seamen have called on their minister, to whom he has distributed, including some which he has placed on board of vessels and the Tracts given out in the place of worship, about 600 Bibles, 130 Testaments, between 100 and 200 copies of the Book of Common Prayer, and about 5,000 Religious Tracts. The Bibles and Testaments were generously given by the Marine and other Bible Societies—the Prayer Books by the Auxiliary N. Y. Bible and Common Prayer Book Society, and the Tracts by the N. Y. Religious Tract Society, and benevolent individuals.

The effects of the Institution are most salutary. A very considerable improvement in the morals of seamen has already been produced. Formerly, it was very unusual for a whole

ship's company to be on board at the time appointed for sailing. During the past winter, however, ship masters and owners have frequently been surprised to find their men all on board at the time appointed, and qualified to discharge the duties of their stations.

It is with gratitude to the Great Head of the Church, that the Directors are enabled to state, that a Divine blessing appears to have attended the preaching of the Gospel. The attention of many, some of whom had not been in a place of worship for years, has been aroused to the concerns of the soul; and they have with tears inquired what they should do to be saved. About 200 more or less exercised in mind, have made known their situation, and conversed with their minister respecting their spiritual interests. Some, about 20 in number, indulge the hope, that they have become truly pious. Most of those whose minds have been particularly exercised on the subject of religion, are the children of pious parents.

EAST TENNESSEE BIBLE SOCIETY.

The Annual Meeting of the Society was held on Wednesday the 28th April, at the Brick Church in Knoxville.

Officers for the ensuing year.

Rev. Thomas H. Nelson, *President.*
 Hon. Thomas Emerson, } *Corresp.*
 Rev. David A. Sherman, } *Sec's.*

EXTRACT FROM THE REPORT.

At the last Anniversary \$458 92 1-2 cents was reported as the sum in the hands of the Treasurer, at the disposal of the Society. Four hundred dollars were, speedily after, transmitted to the American Bible Society with an order for Bibles to that amount. Four hundred Bibles have since been received at different times, from that Society, with a promise that the remainder should be forwarded as early as possible. These have not yet come to hand. Two hundred Bibles have also been received since the last report, as a donation from the Connecticut Bible Society, making a total of

600 Bibles received since the time aforesaid. Of this number 450 have been sent to the different counties for distribution; 15 have been sold to the Knoxville Female Bible Society, and the remainder, excepting about one hundred on hand, have been distributed by the officers of the Society, as opportunity presented.

After recommending the formation of Bible associations, and speaking of the benefit of supplying the destitute with the Bible, the Report proceeds:—

It is with much satisfaction, that the Board find reason to congratulate the Society, on the steady advancement of the Bible cause. The British and Russian Bible Societies manifest no relaxation in their gigantic efforts, and bid fair, within a few years, to print the Bible in all the languages of Asia. Numerous Bible Institutions exist in all the Protestant nations of Europe, and are labouring to supply their destitute population with the word of life. Many eminent Catholics believing that they are bound to obey God rather than man, are active in the same good work, notwithstanding the opposition of the Pope; and there is much ground for hoping, that the Bible will soon circulate, without restriction, in every Christian Country. The Hibernian Society is effecting an important change in the intellectual and moral character of the oppressed peasantry of Ireland; and a Bible Society has lately begun its operations in Paris, with encouraging patronage.

The American Bible Society has sent two sets of Stereotype plates to Lexington in Kentucky, with a view to satisfy the western country. It proposes locating others at such points in the union, as shall seem to possess the greatest facility for efficient distribution. The Directors have ordered, and probably before this time, have completed the printing of parts of the New Testament, in two of the languages of our American Indians.—They have also struck off 30,000 copies of the Scriptures, for the use of auxiliaries, and contemplate editions

of the French Bible and of the Spanish Testament, for the supply of Louisiana and the Spanish Provinces.

It cannot be too deeply impressed on our minds, that the National Society depends, for its resources, principally on the aid furnished by its auxiliaries. The amount of good it is to effect, must therefore be proportioned, under Providence, to the assistance they afford. It is a very current idea in this, as well as other parts of the country, that Bible Societies for supplying our own population, are useless, because every man who chooses, can furnish himself with the Scriptures; our own opinion, on this subject, we have sufficiently expressed in another part of this Report. But to those who differ from us on this point, the consideration we have mentioned offers a powerful stimulus to action. The views of the American Bible Society are not confined to our own country, or even to our own continent. Its object is, so far as its means permit, to extend the light of the Gospel, to every benighted inhabitant of the globe. The East Tennessee Bible Society is an auxiliary to the National Institution; and any individual who chooses to contribute to the funds of that Institution, may be assured that the amount of his contribution, shall, on his signifying his wishes, be faithfully transmitted to its Treasury. This Society would rejoice at an opportunity of thus assisting the National Institution; and whenever it shall possess surplus funds, will consider it a duty to apply them to its aid.

Here then, fellow-citizens, is an object worthy of the best affections of our hearts. You are invited to contribute to the salvation of a world; and are now offered a channel, through which the smallest contribution you are willing to make, for promoting that object, will be certain of reaching its destination. Who, that has a soul will refuse to contribute his aid to an enterprize so magnificent? Who that abhors tyranny, and ignorance, and superstition, will not afford his mite to relieve his fellow-men from these in-

tolerable evils? Who that loves liberty and knowledge, and pure morality, will not lend his assistance to make the enjoyment of these blessings universal? But in giving the Bible, you give the source from which these blessings flow. Distribute it through the world, and these blessings will in time, universally prevail. Nor as some may imagine, is the plan so vast as to be impracticable. It might be shewn by an easy calculation, that, if every inhabitant of the United States would contribute weekly, one cent to this object, a sum would be raised sufficient, in no long period, to spread the Bible through the world.

Let these considerations, then, brethren, and fellow-citizens stimulate our activity. Let every individual whom this address shall reach, unite himself without delay to some institution for circulating the Scriptures and endeavour to excite others to follow his example, and much will be effected towards producing the mighty result we have mentioned. And let every one remember, that whoever engages with upright views in this noble undertaking, is co-operating with Christ and the Apostles, "to open men's eyes, to turn them from darkness unto light, and from the power of Satan unto God."

By order of the Board,

D. A. SHERMAN,
Corresponding Sec'y.

From the Christian's Monitor.

GLAD TIDINGS.

To the Editor.—Utica, March 14.

Sir,—Feeling it an indispensable duty to give all the information in my power to the furtherance of the Gospel, I now take this opportunity to write to you. I have just received from the westward, and can give glad tidings of the greatest joy to the Christian. The Indians under the direction of the Rev. Mr. Hyde, are pursuing the way to life. It is with great pleasure I can inform you that a number of the chiefs have been admitted to the Sacrament of the Lord's Sup-

per, and appear to understand what they have passed through. Red Jacket says that he has paddled the old canoe long enough, and he obtained a hope that he shall have a new one: and he is much happier than he was when he was vicious.

Among the Indians at Grand River, the Spirit of the Lord has been poured out very plentifully. 150 were baptized in one day, and many more were serious. Among the Tuscaroras, there are live appearances of the birth.

I think, Sir, that if we were to send more missionaries to these tribes, that they would bless us: and on that great day would rise up and say "By your means we were brought from sin and Satan unto God. And now we enjoy the sweets of heaven." I remain, Sir, yours in great haste. G. W. FORD.

NEW ORLEANS PRESBYTERIAN CHURCH.

A letter from a gentleman in New-Orleans states, that the first Presbyterian Church in that place will be finished by the first of June ensuing. It is built after the model of the Rev. Mr. Mason's Church in New York. The basement is of Granite, sufficiently elevated above the level to protect it from the inconveniences of the rising of the Mississippi, as well as the dust of the streets. It is the most beautiful Edifice in the city of New-Orleans, and notwithstanding the magnitude of the expense, and the difficulties of the times, the cost has been accomplished through the indefatigable exertions of its Pastor, the Rev. Mr. LARNED, and the zeal and spirit of his Congregation.

The Ladies of his Congregation, as a proof of their regard, have contributed and forwarded to the Treasurer of the American Bible Society, \$150, to constitute the Rev. Mr. LARNED a Director for life.—*N. Y. Spectator.*

Cardinal Woolsey, one of the greatest ministers of state that ever was, poured forth his soul in these sad words: Had I been as diligent to serve my God, as I have been to please my King, he would not have forsaken me now in my grey hairs.

For the Religious Intelligencer.

"Lo the winter is past, the rain is over, and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land.

SONG OF SOLOMON.

Dark scenes of night have pass'd away,
And glorious scenes arise,
Behold the bright resplendant day,
That bursts upon our eyes.

What once appear'd a desert wild,
And struck the trav'ler's view,
Now changes, to a lovely field,
With flowers of beauteous hue.

Where once a sick'ning drouth appear'd,
The peaceful riv'let flows,
Where once, the pois'nous herb was rear'd;
The Rose of Sharon blows.

The flow'rets raise their beauteous heads,
On every side so fair,
Around, the beauteous lilly sheds,
Its fragrance through the air.

The very desert sings for joy,
And blossoms all around;
Harmonious notes the blest employ,
And all the heavens resound.

But why this change? A God appears,
And grace Divine is shed;
Heaven dissipates the sinner's fears,
"And joy exalts his head"

Amaz'd he sees the salient stream,
Flow from his Saviour's side;
He sees (nor is it fancy's dream,)
The Cross on which he died.

He finds his sins are wash'd away,
That once defil'd him o'er;
His darkest night is turn'd to day,
His griefs are felt no more.

Light, as the zephyrs of the Spring,
He seems to walk in air;
With him, all nature seems to sing,
The vales appear more fair.

B.

DONATIONS TO MR. HYDE.

The Editor has much pleasure in acknowledging the receipt of \$2,50 from Mr. Ephraim Wells, of Norwich, (N. Y.) payment in advance for the 4th volume of the Religious Intelligencer, to be forwarded to Mr. J. B. Hyde, Missionary among the Seneca Indians. Our Correspondent in Smyrna, who was kind enough to forward the money, observes that "Mr. W. had seen no account of any person paying for the next volume of the Religious Intelligencer for Mr. Hyde, and as the time had nearly elapsed that you, Sir, had agreed to send them as a donation, he would send money to pay for one year." Mr. Hyde has been enabled by Christian benevolence, to pay for the 4th vol. in advance before this was received—but the amount shall be forwarded to him as requested in the letter.

We have also received during the present week, in a letter from J. Johnson, Esq. of Jewett City, \$5 for Mr. J. B. Hyde; which a friend of his requests us to forward.